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BAPTIST RECORD

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MISSIONARY EDITOR.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

BRO. W. O. Huff goes from Corinth to Kossuth where we hope he will find a good opportunity to serve our common Savior.

MANY men read men and women more than they do the Bible. Beloved, "see then that ye walk circumspectly" * because the days are evil."

opportunity to draw nigh to God and realize His helpfulness in times of need, and not so much to show one's stalwart manhood. "If any man think he stands, let him take heed lest he fall."

WE are glad to hear of Bro. Lantrip's good work. They had a good Thanksgiving service. The collection for the Orphanage amounted to \$22.10. Such as this makes Bro. Foster glad, and will have its reward.

THIS is too good to be lost; read it and hold it fast in your very heart of hearts: "The Christian home is the mightiest instrument in the work of regenerating and elevating the human race. It is the guiding star of our destiny. Home should be made everything.—Madison C. Peters.

ONE of the most uncanny things we have seen in the way of Christmas ornamentation, is a newspaper with an ornate holiday cover, with a prominent picture inside of a man with a little boy across his knee laboring the life out of him with the flat back of a hair-brush. Perhaps it is intended to show the mockery of the times.

BENJ. FRANKLIN says: "If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing." But if you would reap any real good from such sowing after you pass beyond, then be sure that the "things you write" and the "things you do" are the outgrowth of motives. God who sees into the heart and knows the innermost thoughts, has more respect and rewards for the motives than the work.

AN exchange says: "A great many men are engaged in the smallest business imaginable—living for themselves." But how do you know? Not one in ten hundred thousand ever told you so. No, but "the tree is known by its fruit," and the fruit borne by many of them is so worm-eaten and blighted that least half an eye can see it.

LET no one forget that God's standard of success is according to truth and righteousness and not large results, and that He knows how to get even with all those who seem to so piously (?) and successfully make merchandise of Godliness. God wants truth in the inward parts of His servants' minds, as well as correct doing at their hands.

If we could believe that the late election was carried for the single gold standard under the impulse of moral sentiment, as is rather boastfully claimed, we would have great occasion to rejoice. It would be a guarantee for the early slaughter of the unrighteous capital combines and business trusts, as well as for the speedy annihilation of the iniquitous liquor traffic.

THE Roentgen ray process of making dark places light, only proves the Bible saying to be true, that God looks at the heart. And beloved, you who profess great piety, if you are for what you are doing, what does that omniscient eye see when it looks down into the secret recesses of your soul? Think before you speak, or write, and remember God.

THE marriage of Miss Ella Crane and Mr. Moore, of Forest, was quite a surprise to the whole community. Miss Ella went to Texas to visit relatives, but Mr. Moore soon became so disconsolate that he followed on and they were married at Minnola by our old friend, Rev. A. P. Scofield, pastor at that place. Miss Ella is the eldest daughter of our long-time friend, Col. J. J. Crane, who is one of most popular and successful commercial travelers in the land. The young people have our best wishes for all the happiness that the blessed relation of matrimony implies.

THE report of the Secretary of the Navy on the recent accident to the United States battleship, Texas, in the New York dock yard, brings out another clear proof of the innate depravity of the race cropping out along the line of self-interest and self-seeking. It was all a species of defamnation of the builders of the Texas, by other ship builders, and their henchmen of the service and the press, with the purpose of increasing their own popularity and fortunes. When the day of revelation comes how many besides ship-builders and their friends, will be found to gang with such pirates and self-seekers?

THE doing of great things is not the doing of good things, but it is the doing of good things. The commendation of Him who "well done" is worth more than all the world of men. Then study to show thyself a workman approved unto God more than unto men.

BAPTISM.

It is the purpose of this article to give the statements of leading Episcopalian scholars in England and America on the subject of New Testament baptism. The reader will please remember that these authors profess to belong to THE CHURCH, the only true church on this earth; the church which claims to have come down to us from the Apostles; the church of apostolic succession. Apostolicity is her claim. Hear what her leading representatives have to say on the subject of baptism, the one New Testament ordinance about which the Baptists have their views, views which they claim are sustained by the Word of God, and by the scholarship of the world. One of the subjects of congratulation with the Baptists to-day is, that there are few who rise up to say that their practice of immersing believers is not Apostolic. The Baptists have practically won the fight on the question of the mode and subjects of New Testament baptism. That the Episcopalians have conceded the question, is manifest from the following quotations:

Prof. Gould, in his Critical Commentary on Mark, belonging to the International Series, published in this country by the Scribners, says:

"Baptism—a baptism of repentance. This rite of immersion in water signified the complete inward purification of the subject." (p. 6.)

His son Jordan—into the Jordan. The preposition *eis* here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion into the stream. The preposition *ek*—next verse—going up out of the water—implies the same. (p. 11.)

2. "Pneuma Agio—in the Holy Spirit. The absence of the article (i. e., before the word Spirit) indicates that the Spirit is regarded here as an element, a pervading presence, like the air, in the ocean of which we are submerged. Water cleanses only the body, and represents, figuratively, the inward cleansing of the man. But the Holy Spirit is the element in which man is cleansed inwardly and really, and it is this real baptism which the coming one was to perform." (p. 9.)

(3) Again, in treating the passage, chapter 7:3, he is equally clear. "Eau me baptisai—unless they bathe.—Am. Rev. These words are put first in order to indicate that this is a special case; inasmuch as in the market place they would contract special defilement, owing to its being a place where they would meet all sorts and conditions of men. This case would require special treatment, denoted by the difference between, *they wash their hands*, and *they wash themselves all over*. This case required the washing of the whole body." Moreover, Edersheim says that the Jews required a special washing in such cases." (p. 126-27.)

The fact declared by Mark is, that the Jews were not without

they returned from the market place, they bathed themselves all over, or immersed themselves.

(4) Once more, Prof. Gould says of Mark 10:38-39: "Christ means to ask them if they are able, if they have the necessary fortitude and proper appreciation of values to share the sacrifices of his position. Being baptized with his baptism is another figurative expression of the same thought, coming from the power of calamity to overwhelm. 'Can you,' he asks, 'be immersed in that which has overwhelmed me?'"

Such are the declarations of the Professor of the New Testament Literature and Language in the Divinity School of the Protestant Episcopal church.

Prof. Sandy, the author of the Commentary on Romans, belonging to the same series, is fully as pronounced in his remarks on Romans 6:3-4.

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ; so close that it may be fitly described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ, Immersion—Death. Submersion—Burial (the ratification of death.)—Emergence—Resurrection. When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His death, was real." (pp. 153-54.) This language is clear and candid. There is no mistaking the meaning of the Professor of Divinity and canon of Christ's church, Oxford, England. But such statements Baptists would expect to find in an international and inter-confessional 'work,' free from polemical and ecclesiastical bias."

Professor Jacobs—Ecclesiastical Polity of the New Testament, says: "It only remains to be observed that baptism in the primitive church was evidently administered by immersion of the body in water—a mode which added to the significance of the rite, and gave a peculiar force to some of the allusions to it." (p. 260.)

A GOOD brother wants to know why we have said nothing about President Cleveland's last message. We answer: The president is such a peculiar political combination, that we don't know what to make of him or his wisdom. He used to tell us that a high tariff would ruin the country, and that a gold standard would save it. But upon the election of Mr. McKinley he congratulates the country upon its sure prospects. Well, he may be right but we have concluded that he doesn't know much more about it now, than he did before, and we have no enthusiasm to risk on such an uncertainty. But of one thing we are assured, and that is that God lives and reigns.

Remember, beloved, there will be no issue of THE BAPTIST RECORD next week, so make the most of what is in this issue. We hope to somewhat make up for the interim with an issue two weeks hence, chock full and run with good things.

DOTS AND JOTS.

Young ministers are, sometimes inclined to seek the "high places"; looking to the elevation of themselves, rather than the "low," in order to raise and develop the people. The one is ease and favor; the other, labor and sacrifice. Yet it is from the modest country churches our denomination draws its greatest strength and its best men.

An education is almost indispensable in this age of progress; especially for leaders. Ministers have got to study to keep ahead of their congregations and if they can have the advantage of a college education, it is a very great help in many ways. "Self-made men," says Mr. Handy, "are very good, but they are very apt to worship their creator."

It is said that the foreign vote out West was for the "gold standard," (yes, for the gold P. D.) and it was sufficient to carry the day. That, and the practical coercion of the labor vote by corporations, gave the large majority. There is a growing fear of corporations, trusts and monopolies, and by 1900 possibly, people will vote for principle instead of for party—if so, prohibition will be in front.

Christians have no time to be fighting one another; let each attend to "building up the walls opposite his own house," and he will find himself busy enough. Baptists sometimes get too much concerned about the crankiness of their brethren; forgetting that our churches are "independent people," and have large geographical latitude—recognizing no species of hierarchy.

A religious "newspaper" ought to give religious news. It is not intended for lengthy discussions, and much less for controversies. There are "magazines," pamphlets and books for those purposes. Correspondents must of course furnish the news; it is the editor's business to arrange and supervise what is printed. In their reports of occurrences, writers ought to state the facts as briefly as practicable, and note the county and State, as well as church name or post office.

SEE the announcement of the reduction of the matriculation fee at Mississippi College for the second term from \$35.00 to \$22.50 by the Executive Committee. This is a liberal offer and we trust will help to make it convenient for many young men and boys to begin with the first of January, 1897. Improvements are being pushed and the gymnasium and bath-houses will be ready by or soon after the first of the year. Everything goes well at the college.

The executive committee of Mississippi College at its recent meeting in Jackson, passed the following resolution: Resolved, January 25 and continuing till June 1 the matriculation and incidental fees shall be reduced from \$35.00 to \$22.50. J. W. PROVINE, Chairman Faculty. Clinton, Dec. 21, '96.

The Wants of Man.

JOHN QUINCY ADAMS.

"Man wants but little here below.
Nor wants that little long."
'Tis not so with me exactly so:
But 'tis so in the song.
My wants are many and I told,
Would master many a score:
And were each wish a mint of gold
I still should long for more.

I want (who does not?) a wife—
Affectionate and fair.
To share all the woes of life—
And all its joys to share.
Of temper sweet, of yielding will,
Of firm yet placid mind—
With all my faults to love me still
With sentiments refined.

And as time's gear incessant runs,
And Fortune fills my store,
I want of daughters and of sons
From eight to half a score.
I want (alas) can mortals dare—
Such bliss on earth to crave—
That all the girls be chaste and fair—
The boys all wise and brave.

I want a warm and faithful friend,
To cheer the adverse hour;
Who ne'er to flattery will descend,
Nor bend the knee to power.
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
For him, as his for me.

These are the wants of mortal man—
I cannot want more than these.

For life itself is but a span,
And earthly bliss, a song,
My last great want, absorbing all—
Is when beneath the sod,
And summoned to my final call,
The mercy of my God.

FEATHERED ARROWS.

S. W. SIBLY.

During my early ministry, I preached a great deal on the duty of parents to children. I knew much more about it then, than now. It was all theory then, now it is practice. Preach on, young brethren, and tell us more about it; for if you do not tell it while you have none of your own, when the good time comes that your quiver is full, a strange spell of insufficiency will come over you, and then, I fear, you will not be heard from. But the scriptures are explicit as to the duty of parents to children; hence the old preachers as well as the new, have ought to preach mightily on the subject.

No greater responsibility rests on parents than the training of their children. Shall we train them for home, for country, for heaven? If God helps us, we shall do it. Lord, here are mine. Save them, and help me to rear them. Let every parent say, Amen!

If our homes are not up to the Bible standard, we need not expect our nation, schools and churches to reach it. Bad homes make everything bad. What our nation needs most, is Christian homes. Such homes would regulate the tariff question, the liquor traffic question, the money question, and every question that enters our national life—for out of these homes would come men with Christian consciences to rule.

"What France needs is mothers," said Napoleon—true, and what America needs is mothers—mothers who know how to be keepers of homes—mothers of the old Bible type, who adorn themselves, not with gold and pearls, but with quietness, meekness and godliness. One such mother is worth a thousand of these fashionable gew gaw women, who are always on the pad. Many, many noble mothers we have. May God give us many more.

One evil, two evils do we find in the land. Too many of our husbands and fathers are mere visitors at home. If the head of the family is always off, how

age home affairs? Much of such absence seems to be necessary, but it must be admitted, that much more of it is unnecessary. When men think more of social orders and business life than they do of their wives and children, life runs very much in a zig-zag way. Every true husband and father gives every moment possible to the development of home life. America needs fathers as well as mothers.

Every true home is a little republic within itself. One where the husband is the head, and loves his wife as his own body, one where the wife is the body, and reverences her husband; one where children honor father and mother, because it is right; one where father and mother seek to bring up their children in the nurture and admonition of the Lord. Such is the highest type of civilized government. If, therefore, the world does not grow better, the fault lies very near to our own doors.

"In my Father's house are many mansions." Every child of God has two homes; one here on the earth and the other in heaven. This one may be taken as a type of the other; as peace, order, faith and love will pervade the heavenly, so ought these graces to be found in our earthly homes—as God in Christ will be enthroned and worshipped in the heavenly, so let Him be here.

That Question of 'Partisan Bias' in Jones' School History.

DEAR RECORD:—Let me thank you for several very kind notices of my "School History of the United States," and for your recent defense of the book against the remarkable attack of the "Baptist News"—remarkable that any brother should make a severe attack upon a book, which he confesses he has never seen. But, then, he bases his attack upon the statement that "A man who is as great a partisan as Bro. Jones is not the man to write history."

Now it is my misfortune never to have seen a copy of the *Baptist News* and I must further confess, though it may be a case of "whom not to know is to write thyself unknown," that I do not even know the name of the editor—and I shall not, therefore, imitate his example by saying ugly things about his paper.

But this much I will say: If to have shouldered my musket and risked my life in the cause of constitutional freedom—if to have fully "accepted the situation," and lived in all good conscience since the 9th of April 1865 as a loyal citizen of the United States—if to have held myself always ready, by pen or tongue, to defend the name and fame of our Southern leaders, soldiers and people, against the slanders which have been heaped upon them—if these things constitute me a "partisan," and so "bias" me that I am incapable of writing history, then I am afraid that I must live and die under the ban, for I am now too old "to bend the pregnant hinges of the knee That thrive may follow fawning."

The company of those who are willing to sacrifice principle for self, and to "catch the heels" of the shokles of Northern audiences by slandering, or disparaging, our own people.

honestly tried in my School History, as in any other books, to avoid sectional or partisan bias, while seeking to do full justice to both sides in treating of the great questions that have divided the sections. Yet I have told "the truth, the whole truth and nothing but the truth," as I have been able to see it, and I hold myself ready to correct promptly any error of statement I may have made, and would take it as a personal favor to have such mistakes pointed out to me.

I might quote as against the opinion of this editor who never saw the book—the opinions of hundreds of leading newspapers, educators, generals and prominent citizens in the South, who have read it and commend it in the very strongest terms.

But I may not tax the columns of THE RECORD for that purpose, and will be obliged, Bro. Editor, if you can spare me space for just a few extracts from what some of my Northern

The *Inter-Ocean*, Chicago, closes a very appreciative notice by saying: "Perhaps no better man could be chosen to accomplish this task for the South than Rev. Dr. Jones. He is a scholarly man, was a soldier, and a chaplain during the entire war, and has made a specialty of historical themes. The history—aside from its tender spot, human slavery and the unconstitutional acts of the emancipation, and an occasional special fling at some northern general—is fair, clear, and pointed, and from a literary standpoint, admirably told. It cannot do less than please the South for it is both good history, in the main, and panders to the natural pride of the South as to a 'brave people'."

The *Minneapolis Tribune* says: "This new history has at least one advantage over the text-books in common use. In considering the civil war and other matters in which the North and South differ, both sides are treated with equal justice, and, although the author is a Southerner, neutrality is preserved throughout the book."

"A history of such a kind cannot fail to be appreciated. It includes America's history, from her discovery to the present time, and is a complete review of all of our nation's life. While not going into detail, it is not at all mere reciter of facts, but rather survey of facts. As a text-book this history is equal to, if not better, than most of those in use, and can be safely recommended."

The *Christian Herald*, of Detroit, Mich., closes a long and very complimentary review by saying: "Taken as a whole, the book is an eminently fair statement, from a southern point of view, of the eventful history of the United States of America. Thirty years after the days and events preceding, and the great struggle itself can be dispassionately studied. This volume, with its wealth of data, excellent arrangement, fairness of tone and breadth of view, might well be studied in more than the Southern States. But, perhaps, that is too much to expect just yet. Get the book and read it."

The *New York Commercial Advertiser* closes its review by saying: "The writer has certainly compiled an exhaustive history

both in the school and the library. It is concise, comprehensive, and interesting. Moreover, it brings the narrative up to date. It will thus be seen that it is unique in its scope. There is a great deal about the War of the Rebellion, and a shrewd review of political events since that time. The book will take its place among the best histories of the country produced in the present generation."

May I not claim that these Northern critics, who have read the book, are better judges of its tone, and spirit than the editor of the *Baptist News* who has never seen it? All that I ask is a fair examination of the book, and that it may stand, or fall, on its merits.

Again let me thank you, my old comrade, for your kind commendation of my book. I am not afraid of the verdict of old Confederate soldiers—it was unanimously recommended by the "History Committee," of which General Stephen D. Lee

was a member, and which was also endorsed by the United Confederate Veterans at their great reunion in Richmond last July.

But if my history does not suit, then by all means use one of the other histories by Southern authors, and banish from the schools the so-called "historical" which Northern authors have prepared, and which Northern publishers are palming off on our schools to falsify and prevent every chapter of our glorious history. Believe me always, very fraternally,

Yours to count on,

J. W. JONES.

Miller School, Va., Oct. 27, '96. [We could wish that this book could soon be found in every home in our Southland.—Eds.]

A Mississippian Abroad.

DEAR BRO. HACKETT:—When I read this excellent letter, which came in the morning's mail from a son of Mississippi now in a distant clime, my joy was so great that it at once occurred to me how many in the dear old home State would like to share this joy with me. So I send it to you for publication for three reasons: 1. Because it gives, in an exceedingly happy and timely way, an insight into the oldest of American colleges; one that was the outgrowth of the thought and means of a Baptist preacher. 2. Because it was written by a man of whom his native State may feel proud, and in whom many of your readers, especially his friends in his alma mater, Mississippi College, and companions in West Point, naturally take an interest; and 3. Because few things have fallen under my eye lately that seem better calculated to lead other young men to seek for the highest advantages in education. May this letter, so full of spirit, cause many young men and women to resolve, first, to get the best training which the colleges of their native State can give, and then seek the best university advantages which the continent affords.

I find the professors exceedingly cordial. I spent a most pleasant half hour with Prof. White, who "did" the First Greek Book; and after a long talk with Prof. Kittredge, he invited me to "drop in" on him any time. Dr. Lyon, to whom I had a letter of introduction, invited me to his home to meet a party of Radcliffe girls. I went, and found the girls very entertaining. The boys are very pleasant after one comes to know them, but at first are distant—more so than were the fellows at Chicago. A great many of them are rich, and spend a great deal of money. I suppose that the average student spends a "thousand" a year.

S. C. MITCHELL.
Richmond, Va., Dec. 8, 1896.

From Harvard University.

My Dear Friend, I have just received your letter, and am glad to hear that you wanted to write you of my progress in Harvard, and so waited. Since coming here, my time has been so full

regular order of things—anything that seems less than duty. I chose the cheapest route from Chicago to Boston, and came round through Canada. It was like going back to the South, for Cambridge, with its colonial houses, great elms, and big yards, seems to me very suggestive of the South. I had two letters from Mr. Blewett Lee to Harvard professors, and had no trouble in getting started. I have an excellent room near the college yard, and am boarding at Memorial Hall.

I passed the French examination all right, with a grade to spare. I also stood a test in English composition, which I had to stand in order to take the course I wanted. My work now consists of a course in Shakespeare under Kittredge, who, since Prof. Childs' death, is the leading man in English; a course in Anglo-Saxon, a course in English composition, one and a half courses in German, and one and a half in French. These

are the courses in the history work. Seniors are, as a rule, required to take only four. I have second year's French and third year's German. This last is conducted in German, and kept me at work pretty hard at first. My English composition is one of the most beneficial courses I have. I took one of the best courses, an elective course, that has 325 members and five instructors. We have to write a long "theme" every two weeks, and every other week give in a re-written and revised theme. Besides these, we have to give in a short daily theme six days in the week. We have lectures twice a week. The criticism is most thorough, and at stated intervals the students are required to consult the instructors. Before I came here I had an idea that I could express the remarks on my themes have been "destructive criticism," if I may borrow a theological term.

At present, John Fiske is delivering a most entertaining series of lectures on Virginia and other Southern colonies. I give you two or three of his subjects: "Bacon's Rebellion," "Calverts and the Puritans," and "Society in the Old Dominion."

I dropped in to hear Prof. Charles Elliott Norton a few days ago. He, from his friendship with Carlyle, and his connection with Emerson, Thoreau, and others in the Saturday Club, is the most noted man in the University. I remember he declared that Cicero was the most cultured man that Rome produced.

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quite an interesting body, especially to me. There are about 400 members, from all parts of the country. There are among them a large number of athletes, a good many sons of millionaires, a son of Carl Schurz, a grandson of Wm. Lloyd Garrison, a pretty little fellow from Cuba, and two negroes from—heaven knows where.

This is the most "Northern" place I ever saw. I don't think they would let me forget about the war if I wanted to. Negroes flourish here. At a Republican mass-meeting I attended, "Mr. Stuart" was called on to address the assembly, and Mr. Stuart arose and beamed on the audience with a countenance of a rich ginger-bread complexion.

On the whole, I am glad I came here. I think the English department is the strongest in the country. I am sure no other university gives such excellent work in English composition.

Then, it's an inspiration to think how rich in history old Harvard is, and her surroundings. To walk through the yard where students have been going in and out for two hundred and sixty years, to recite in old Harvard Hall, to hear a lecture by Charles Eliot Norton; these things make the blood mount to my brain and fill me with unbounded ambition. I have stood under the Washington Elm, and have walked down Brattle street, past Longfellow's house, and on out to Elmwood, where Lowell lived. I am going to Concord, and some day I am going to spend the afternoon in Mount Auburn Cemetery. Then, there's Boston; the great Public Library, the Museum of Fine Arts, Bunker Hill, the Old South church, and the Old North church, and Faneuil Hall. I believe I could spend a year in viewing the sights in and around the city.

I am doing the hardest work of my life, my health is excellent, and I never spent a happier time anywhere.

Sincerely yours,

VAN.

Sustentation of Indigent Ministers.

BY O. D. BOWEN.

In looking over the statistical table of our Associations in Mississippi, it is sad to see how little has been done for our poor old worn-out, but worthy and deserving ministers. It is, to say the least, a serious reflection upon the gratitude of our people. I am constrained to believe that the fault, for the most part, can be found at the door of our pastors. Brother pastor, won't you take a collection for this most worthy object? Won't you take it now, and send the amount to Secretary A. V. Rowe, at Winona, Miss.?

Under the caption of "The Homeless Preacher," Bro. C. C. Brown, of South Carolina, gives the readers of the *Baptist Courier* an excellent article. He closes with the following, which I commend to the consideration of the Baptist brotherhood of our own State:

"One of the great Bible paradoxes is that Jesus never had a home. He was almost a homeless man, whose life is a long foot-sore journey. He is tired and very weak. To-day he says, 'I think I shall reach home by sunset.' The sun goes to bed, and he has friends at Capernaum, and they all come on. The fire along the Willie; or from a Re-

ways gave him a warm welcome, and were glad to minister to his wants; but he had no home. When he called the apostles to service, one of the requirements was that they must surrender their homes. Once the apostles told him of the sacrifice they had made, and he promised them that they should all be rewarded in due time. From that time to this, the ministers of Jesus have had to forego the pleasures of having homes they could call their own. The vines may grow on the front porch of others, but not on theirs. The conditions of their calling forbid. If they can get means to eke out a scanty living, they must be satisfied. To their children they are to leave no heritage, except that of a good name and a life well spent. As age comes on, they must face its fiery issues undismayed. They may see—or does it require a prophet's eye—the coming of the day when they are to lose their power and vigor. Then, it's an inspiration to think how rich in history old Harvard is, and her surroundings. To walk through the yard where students have been going in and out for two hundred and sixty years, to recite in old Harvard Hall, to hear a lecture by Charles Eliot Norton; these things make the blood mount to my brain and fill me with unbounded ambition. I have stood under the Washington Elm, and have walked down Brattle street, past Longfellow's house, and on out to Elmwood, where Lowell lived. I am going to Concord, and some day I am going to spend the afternoon in Mount Auburn Cemetery. Then, there's Boston; the great Public Library, the Museum of Fine Arts, Bunker Hill, the Old South church, and the Old North church, and Faneuil Hall. I believe I could spend a year in viewing the sights in and around the city.

"Sometimes exile comes in another way. In the midst of honest labors, the preacher makes a mistake in his work or words. For this there is no forgiveness. The wise men of the church—or sometimes the fighters and warriors—all agree that the preacher must leave, and leave at once. The question of whether he is to go does not concern them. All they know or care for is that he must go. The man of splendid and shining gifts can always find a place; but the man below mediocrity, who may have done far better work than the genius, often finds it a perplexing question for him to settle. Still, come what may, he must go. If he can find another home, all well; if he cannot, still he must go.

"I would not have any one to think that I am complaining. I am only telling the truth as it is. But the preachers all knew this before they asked the brethren to commission them and send them forth. They were willing then to make the sacrifice for God and the churches, and they are willing yet. We do not ask the brethren to build us homes, nor to endow us with money. Dear Master, we are willing to tabernacle with thee, and with the foxes and birds. If the dew of night fell upon thee, let them fall also upon us. Shalt thou have thy Gethsemane and thy Golgotha, and we have none? No; the way of the Cross is the way to our home, and every true man of God is willing to make the journey.

"O ye homeless ones, home is not far away! I love to think of a man whose life is a long foot-sore journey. He is tired and very weak. To-day he says, 'I think I shall reach home by sunset.' The sun goes to bed, and he has friends at Capernaum, and they all come on. The fire along the Willie; or from a Re-

way are kindled. Now there is a little rise in the road. Weary and weak, he struggles up, and from the summit he can see into the distance. He sees a light gleaming through the bushes, and says, 'Thank God, that is home!' Visions of waiting loved ones dance before his eyes, and a new strength is in his feet, all because he is nearly home. God give you grace, old man, to reach the end of the journey in peace. But the argument I have been making for years is, that while you journey, the churches to which you have given your life, the brethren to whom you have freely and gladly preached the gracious gospel, should see that you have food and raiment, and some little good cheer to help you on your journey, and enable you to reach the home which God will supply, and which you have not asked your brethren to give you. I count it a shame that the churches which profess to believe, and practice the doctrines of Christ, should consent to turn over the old and worn-out preachers to the uncertain charities of the world. It is inhuman and unlike Christ, and if you have not given a cent this year to support the cast-aside preachers, you may rest assured you have neither done your duty, nor lived up to your high privileges."—*Baptist Courier*.

We have a great many vacant pastorates in Texas, and hundreds of idle preachers. This may sound strange, but it is true. There is an evident reason why this is so, but I desist from giving it.

We are moving along pleasantly at Marlin, with encouraging prospects before us. Will D. Upshaw—"Earnest Willie"—of Atlanta, Ga., has been with us recently, and his lecture, "This is the time," was a great blessing to the church. He is a crippled young brother, who was confined to his bed for several years. While he was on his bed, he wrote a readable book, "This is the time," which is a great blessing to the church. He is a crippled young brother, who was confined to his bed for several years. While he was on his bed, he wrote a readable book, "This is the time," which is a great blessing to the church.

cluse." He is a staunch Baptist and pre-eminently pious. Our church is taking on new life since we settled an old trouble of some years standing. The town is growing rapidly. A telephone system has recently been put in, and in the last month we have put in an electric light plant. We now have electric lights. Our famous hot well is attracting invalids from all parts of the United States. I can recommend to any one suffering with rheumatism, skin diseases, chronic liver or kidney trouble, to use it. In my judgment it is the best water in America, and as good as there is in the world. The conveniences of the Natatorium Sanitarium and Hotel are unsurpassed. Let me say to any of your readers who are in a low state of health, to come over and try it.

Since writing the above, our hearts in Texas have been made glad and sad. Glad because Dr. Gambrell has accepted the secretaryship of the Convention Board, which means a great work to be done by Texas Baptists. Sad because of the death of Dr. J. Morgan Wells, of Fort Worth. He was one of our greatest preachers. The whole city of Fort Worth is in mourning.

M. K. THORNTON.
Marlin, Texas.

A Plea for Missions.

"Unto the utmost parts of the earth," is the war cry of all saints and the marching orders of the Baptist hosts all along the line. To be a Baptist is to be a missionary, and until the last man has a last chance, the "go" of redeeming love will not fail of hearing.

1,500,000 souls breathe on the globe to-day—1,000,000,000 of these have not a chance to hear the gospel of Christ. 40,000,000 of Protestants, including Baptists, must give this gospel in its salvable purity to 1,460,000,000, if they ever have it and are saved. There are 5,000,000 Baptists in the world, 2,820,721 of these are in the Southern States; 1,351,790 of these are colored, 1,468,991 are white. There are 201,058 Baptists in the State of Mississippi; 112,492 of these are colored, and 88,566 are white, and 2449 of these within Chickasaw Association.

Baptists believe that they are the true churches of Christ, and ambassadors for Christ. God has given them the world as a field. What a work before them! For every Baptist there are 300 souls to be given the Truth. Two-thirds of these, 200, are in the uttermost parts of the earth, leagues beyond the seas. How can we meet the commission and go into all the world?

Co-operation is the divine order, and organization to this end is the logic of inspiration. Fifty years ago the Baptists of the South were divinely led to organize the Southern Baptist Convention. A half century of much suffering and service has demonstrated the wisdom of the organization. The S. B. C., through its Board at Richmond, Va., has under its care missions in China, Japan, Africa, Italy, Brazil and Mexico. Brethren and sisters from our own State and workers in these far off lands are greatly blessing them. Eighty-six of our own

brethren—but what are these among so many. Upon the estimate that each Baptist has 200 heathen souls set over against

them. Eighty-six of our own

aries would each have 4,444,444 souls to look after. O, brethren, we are playing at missions. The world is starving for the bread of heaven, and we have plenty and to spare. Will we hear their dying cries? Will we go? Will we send? JAKE R. HODGES.

For Mississippi College. "My! my! my! So sick and tired of these never-ending calls for money!!!!—A Christian (?). That is a queer kind of Christian (?), that talks that way. Does he really love God? Will a man talk that way when the actual needs of wife and children are made known to him? Not if he loves them. How would it sound to hear one talk so about his father or mother who has done so much for him? Reason and everything else that can answer would say it once: No love! No gratitude! Shame! Shame!! I should like to know why you do not want to know the needs of the Lord's work. Are you not really afraid that these calls will make you feel that it is your duty to do something? If we love God, and therefore want to see works that praise Him and bless His creatures prosper, why not be sincerely glad to see and hear the many calls of Willingham, Rowe, Pace, Foster, Sproles, and even the poor old College agent? Now, I'm glad that these calls come, and I hope that they will keep on coming as long as there is a last sinner to be saved or a Christian to be developed, and I fully intend to keep responding with help as long as the Lord lets me be steward of any money.

Look out, Brother Christian (?), here comes another call!! "What now?" Send me a dollar, please, to help pay that \$1,000 we all owe for money borrowed to repair the College. See THE RECORD of the 10th inst. These have helped:

W. D. Lee Sr.	\$1.00
R. C. Blalock	1.00
Bryson Taylor Walker	1.00
Mrs. J. F. Williamson	1.00
Charity Burkin	1.00
E. D. Futch	1.00
F. D. Futch	1.00
B. F. Lee	1.00
W. D. Lee Jr.	1.00
J. K. Pace	1.00
Mrs. Elizabeth Hamilton	1.00
R. A. Cohran	1.00
P. C. Gadd	1.00
Mrs. Maggie Lowrey	1.00
Miss M. A. Montague	1.00
Brownsville W. M. S.	1.00
J. R. R. Walter	1.00
Lady at Saint's Rest	1.00
McCall church	1.60
J. J. Green	1.00
M. A. Green	1.00
J. G. Stevenson	1.00
Mrs. Mary Ratliff	1.00
W. S. Stevens	1.00
Satlito W. M. S.	1.00
Mrs. J. D. Smyth	1.00
Mrs. N. O. Thompson	1.00
W. M. Gadd	1.50
A. Puryear	1.00
Miss J. B. Futch	1.00
L. A. Stevens	1.00
Mrs. Mollie Stevens	1.00
Dr. D. L. Fortenberry	1.00
R. A. Cooper	1.00
Mrs. Carrie Thompson	1.00
Lula Drummond	1.00
Annie B. Burress	1.00
Miss Minnie Kirkland	1.00
Mrs. J. M. Tatum	1.00
Mrs. J. A. Meek	1.00
Mrs. A. H. Stinson	1.00
J. W. Henderson	1.00
The Tate	1.00
W. E. Rosamond	2.40
Minnie Watson	1.00

CONTINUED ON SEVENTH PAGE.

CHRISTMAS GREETING.

It matters not to us whether our Lord was born on the 25th of December, or some other day, the providence of God has so ordered or allowed it that it has come to be so recognized and celebrated.

We love to think of our Lord in all of the interesting scenes of His incarnate life, and sometimes try to follow, or rather to walk with Him from the time of His coming into the world, as we all came, a helpless little infant, through all the changing phases of the way, down by the river, out in the desert, up the mount of transfiguration, off by the sea, across its rolling waters, over to the home of Laeartus, up into the great city, out into Gethsemane, over to Calvary, down to the tomb, and off to the Mount of Ascension. And when it is all over, and we get back into the old walks, we sing with far more realistic faith and assurance the song we love so well, that of our Lord's brief, but momentous history:

"We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor yet beheld Thy cottage home,
In that desolate Nazareth.
But we believe Thy footsteps trod
Its streets and plains, Thou Son of God.
We saw Thee not when lifted high,
Aid that wild and savage crew,
Nor hear we that imploring cry,
Forgive, they know not what they do;
But we believe the deed was done,
That shook the earth and veiled the sun.
We gazed not in the open tomb,
Where once Thy mangled body lay;
Nor saw Thee in that upper room,
Nor meet Thee in the open way;
But we believe that angels said,
"Why seek the living with the dead?"
We walked not with the chosen few,
Who saw Thee from the earth ascend,
Who raised to heaven their wondering view.
Then lo! to earth all prostrate bend;
But we believe that human eye,
Beheld Thy journey to the skies."

Our best wishes go out to all of our subscribers and friends for a happy holiday season. We all have strong reasons for being grateful for the manifold material blessings we have enjoyed this year, for hard as the times have been, "we have not seen the righteous forsaken, nor his seed begging bread." But above all, we ought to rejoice and be glad because the Lord, whose natal day we commemorate, was not only born into the world, but that He lives and reigns today as our intercessor and helper, and through Him, and in "Him we live, and move, and have our being." No doubt we do well to give the day some special distinction in the way of public or private recognition, and we do not question but that if we are careful to "abstain from all appearance of evil" in it, that whatever we do, will honor God and be profitable to ourselves.

There will be no issue of THE BAPTIST RECORD next week. This is in accordance with our time-honored custom to allow the printers a holiday at Christmas time. We have tried to fill up the paper with so many good things that this issue may serve somewhat to tide over the gap without much material loss. The week's interval will be helpful to us in the office, since it will afford us more time for some office work that needs very much to be done. Of course that means that there is but little holiday for us. We hope to have the paper ready for home with the good wife and children, which will be an agreeable change from a cold lunch in the office, but the rest of the time we shall be as ever, pegging away at RECORD work. Again, we say that all of our friends and brethren have our heartiest good wishes for a happy Christmas holiday.

GIVING TO THE SUPPORT OF THE GOSPEL.

Introduction. Christianity is an enterprise which is in constant need of material support. It is from its very nature designed to touch and help all sides of human life: (1.) Church houses are to be built. (2.) Preachers, pastors are to be supported. "But let him who is taught the Word communicate or share with him in all good things." Gal. 6: 6. (3.) Missionaries are to be supported as Paul was while preaching the gospel. The Philippians were supporting Paul while he preached the gospel. Phil. 1:5; 4:14, 16. (4.) Orphan asylums must be built and supported. (5.) The poor and aged must be cared for. (6.) Institutions of learning must be founded and fostered, and the ministry must be educated. We need not wonder then, for even Jesus was supported by the contributions of his followers during his public ministry. (See Luke 8:2-3). These were women whose names are given and whom he had blessed and healed, and many others. These contributions must have been large, since they included not only what was necessary to meet the physical necessities of Jesus and his disciples, but they included something for the poor also. This appears from John 13:29. But once more, these contributions also included the amount necessary to provide for the demands of worship according to the prescribed ritual of the times and worship. Again, in the Acts of the Apostles, it is said of the disciples, now numbering over three thousand souls: "And they continued steadfastly in the Apostle's teaching, and in fellowship, in the breaking of bread and in prayer." (Chap. 2:42). The word "fellowship" means "collection," "contribution," and "disbursement," as there was need. (See Rom. 15:26; 2 Cor. 8:4; Phil. 1:5; 2 Cor. 9:13; Philemon 6; Heb. 13:16).

Paul assigns it as one of the reasons why men should labor: "That he may have whereof to give to him that hath need." (Eph. 4:28). But the high-water mark of Christian liberality is reached when it is affirmed to be a grace. Such Paul declares it to be in his second Epistle to the Corinthians. In speaking of the churches in Macedonia: "We make known to you the grace of God which hath been given in churches of Macedonia: * * * they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship (contribution) with a view to helping or sharing with others in the ministering to the saints. And God is able to make all grace abound toward you. Inasmuch, that we exhorted Titus that as he had made a beginning before, so he would complete in you this grace also. But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." Paul in these passages assigns faith the position of a grace, associating it with faith, and utterance, and knowledge,

He who disclaims against, or refuses to acknowledge, the grace and practice of giving, is as guilty as he who refuses to cultivate and practice the graces of love and faith, etc. Such an one is not a Christian. He is a heretic of the first order. He holds to the form of the doctrine, but he denies the power and openly refuses to practice the precepts of the Lord. Persons have been known to stay out of a church because they are afraid they will be called upon to give to support the church and her work. They could as consistently stay out because the church would require them to exercise the grace of faith, or love, or knowledge, or any other Christian grace. The preacher who inveighs against the systematic and constant giving to the support of all the work of carrying on the work of the gospel, is as ignorant or perverse as if he were to preach against the exercise of any other, or all the other Christian graces. We are not left without some intimations as to the method by which this grace is to be exercised. It is clearly a personal duty, individual in its requirements. All are to give. Each one is to lay by in store on the first day of the week. You observe, it is to be exercised weekly. "Lay by in store on the first day of the week." This is important. The observance of this scriptural rule would obviate much of the embarrassment which besets our churches in their efforts to raise the amounts which are necessary to carry on all departments of the work in which God's people are engaged. It would dispense with the necessity of much disagreeable and anxious toil, which some one must perform, in collecting the required sums to meet the urgent demands of local church work, or say nothing of the work of missions, education, and support of the poor.

But it is clear that in the Apostolic churches subscriptions were made by the brethren, even year before hand. Hence Paul said: "I thought it necessary therefore, to entreat the brethren that they would go before me, and make up beforehand our afore-promised bounty, that same might be ready as matter of bounty, and not of extortion." (2 Cor. 9:5). This promise on the part of the Corinthians had been made a year before. (See Cor. 9:2-8, 8:6-10-11-2). The account of this matter given in 1 Cor. 16:2, 2 Cor. 8-9 would seem to justify the following deductions: (1) Each believer was expected to give. (2) When the matter was laid before them, they gave some cash, and they promised to do more in the future. (3) They were to lay up each first day of the week a sum to meet the afore-said promised amount. (1) To give willingly. (2) Regularly. (3) To give as the Lord has prospered them. (4) To give according to the need.

The motives which are to prompt us to this exercise of giving are mentioned. (1.) The Lord loves a cheerful giver—not a big giver, not a constant giver, even, but a cheerful giver. (2.) It insures the Christian's growth in grace. (2 Cor. 9:8). (3.) It insures the Christian's temporal prosperity. (2 Cor. 9:10). (4.) Giving is a manifest proof of our love. (2 Cor. 8:24). (5.) Lastly, as an expression of our gratitude to Christ for what He has done for us. (2 Cor. 8:9).

WANTED. By a young man, experienced and competent, to do the preaching, which is the chief duty of a minister of the church. All regret to have Dr. Broadus leave the State. Mississippi College now has two hundred and twenty students in construction, water works in

OUR FIELD GLASS.

We are glad to know that churches and friends who knew Rev. W. W. Bolls, late of Jefferson county, are raising a fund for erecting a monument to his memory. About 110 have already been raised and it is desired that the amount reach \$125. Bro. Anding has charge of the matter and has secured this by private correspondence and personal effort. No man probably who has lived in the State, is more deserving of this tribute to his memory than Bro. Bolls. It is hoped that the monument may be erected in the early part of next year, and suitable memorial addresses will be delivered on the occasion. We have excellent pictures of the Starkville and Hazlehurst churches to be engraved and inserted in the History of Mississippi Baptists, also of the historical churches of Eastfork and Mars Hill, and of a baptismal scene in Amite river. The following tells its own pleasing story: "Mr. and Mrs. Russell P. Bond request you to be present at the marriage of their daughter, Lois, to Dr. Walter J. Wadlington, Wednesday evening, December 30, 1896, at 3:30 o'clock at their home, Winona, Mississippi." We congratulate in advance our sweet friend, Miss Lois, and wish for her and her beloved, *bon voyage* over the sea of life. God bless them and cause his face to shine upon them. Rev. W. H. H. Fancher, French Camp, writes: "My churches are coming up grandly in pastoral support and missions. This month we gave to foreign missions, and I believe that, notwithstanding the short crop and low prices, we will go in advance of former contributions." Good! Bro. Fancher develops his churches on missionary and benevolent lines and in turn they are more liberal in supporting their pastor. The light that shines farthest away always shines brightest at home. The more we endeavor to export religion the more we have left at home. Those churches who do the least to spread the gospel, have the least religion among their own membership. "Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine."—We have the following cheering note from Bro. E. L. Wesson: "Notwithstanding the fact that we have been straining every nerve to pay off the church debt, we raised \$60.25 yesterday for foreign missions without one bit of pressure—just letting those give, who wanted to help in the salvation of the heathen. I regret to leave this people, but circumstances seem to make it best. We are glad to hear from Bro. W. and trust he will let us hear from time to time when he is again settled at Water Valley. From a private letter from our young brother, E. D. Solomon, we learn good news of the college and of Clinton affairs. Hillman College is flourishing and has more students than for several years past. A meeting of days was held with the Clinton church, Dr. M. E. Broadus doing the preaching, which we regret to have Dr. Broadus leave the State. Mississippi College now has two hundred and twenty students in construction, water works in

Clinton which are to be completed by June of next year. The church regretfully accepted Bro. Leavell's resignation, but requested him to remain with them until June, though it is not certainly known that he can do so. One week will be given in the college for the holidays. Bro. Solomon is to assist Rev. A. C. Mason, at Jefferson (Carroll county) in a meeting during Christmas week. May their labors be blessed.—Rev. G. W. Knight, Waynesboro, writes: "I have had a prosperous year with my churches. My health is better than it has been since it failed over three years ago." We rejoice to hear this good cheer from Bro. Knight and trust he will let us hear from him more frequently in the future.—We learn that Rev. G. W. Riley, Brookhaven, with Prof. Bell, of north Mississippi, will begin evangelistic work first of January. They will be in the general work of holding revival meetings in this and adjoining States. Bro. Bell, who will conduct the singing, is said by many who know him to be a very fine soloist and choir leader and is devout and well suited for his work. Bro. Riley feels specially called to this work.

Among the most important of my early recollections, was the formation of a company of young men called the "Red Rovers," to join Panin's regiment, to help the then struggling Texans. It was composed of the flower of the country, and it was a noble band, waving a United States flag presented by the ladies, bearing the motto, under the eagle, "Under thy wings shall everything prosper." This flag was the work, mainly, of the writer's mother and aunt. The captain was Dr. Shackleford, our family physician.

The fate of the company is well known, they being massacred by order of Santa Anna, the whole of Panin's command, at Goliad; having surrendered when out of ammunition, on condition of being sent home. Only four ever returned to tell the dreadful story. Capt. Shackleford happened to be in the hospital attending the wounded, and was not marched out; but his son and nephew were among the murdered. That was over sixty years ago—few are now living that even remember the facts.

There is much in the Spanish character that is not to be admired. The soldiers are brave, but not humane. A conquered foe is not treated with Christian leniency. Military executions are ordered for offences according to their own notions, and the victims are placed with their backs to the executioners. Our Mexican neighbors are not liable to these charges, since they have a free country and a good government. But if what is reported from Cuba be true, it is terrible there.

Americans cannot endure these things; hence they are in open sympathy with the Cubans. Still we must be sure we are right before plunging our nation into war. As a Christian people, we should do everything else in our power first, and thus be on the defensive. At least let us not be aggressors. Our civil debt is still quite enormous, and we ought not to want to belong any further to millionaires, syndicates, or other peoples. Reports from Cuba are conflicting, but it is not impossible, if such is the

CHRONICLES.

L. A. D.

After a twelve months forced residence in the City of Mexico, whither he had gone on account of his health, the writer's father secured safe conduct back to the United States with the returning Consul, Poinsett, say in the early part of 1830. Landing at New Orleans, he took the "over land route" home, and was so delighted with the country that he decided at once upon coming South. September following found him on the way; with his wife and three small children, the eldest about seven years of age.

There were no railroads in those days, and steamboats were not very numerous. The old-fashioned stage coach was the main dependence. From Maysville, Ky., down through Lexington to the Valley of the Tennessee, was a tedious trip. Courtland, in North Alabama, was then a nice little village, and there we pilgrims settled down. That was before the projected railroad around Muscle Shoals was built—an enterprise that made Courtland a way station.

Bro. J. T. Longmire, of Pelahatchie, after mentioning some business matters in a note, with cash for THE RECORD, says: "I must have the paper. Its new dress and great improvement every way, besides its conflicts for right, draw me close to you and our paper."

Yours Fraternally,
J. T. LONGMIRE.

Bro. George Whitfield, in a note containing cash in advance for THE RECORD, says: "I am very much gratified at the improvement in the paper. May the Lord's blessing rest upon it, and cause it to do much good in furthering His gospel."

Yours sincerely,
George Whitfield.

Bro. Tatum, of Edwards, also, after sending cash pretty freely, says: "You may have subscribers that pay you better, but I can't think that you have one that reads the paper closer, or appreciates it more than I do."

Yours truly,
J. H. TATUM.

BRO. HACKETT:—Your reminder of 8th inst. is to hand. Please find enclosed a P. O. money order for \$2.35, as you requested. I congratulate you upon the improved appearance and intrinsic merit of our paper. Hoping for you a greater degree of prosperity for yourself and the paper, I am,

Yours Fraternally,
J. M. NICHOLSON.
Binnville, Kemper county, Miss., Dec. 12, 1896.

I am highly pleased with the change in your paper. You may consider me a life-time subscriber. Yours,
S. S. JACOB.
Fayette, Miss., Dec. 15, 1896.

DEAR BRO. HACKETT:—I notice you say you are sending out statements. This suggested to me to look and see how I stood. I enclosed for \$7.00—half for my credit, and half for my mother, Mrs. J. E. Buckley, Massena, Jasper county. If it be possible, hope I can enjoy the paper better after helping in time of need. Yours,
M. W. BUCKLEY.
Enterprise, Miss., Dec. 18,

case while people are living, how can so-called "history" be replied upon when parties are dead? But enough on this line.

Since the foregoing paragraphs were written, the Chronicle has been confined to his room by sickness. He was unable to be out Lord's Day before last, so missed Sunday School and church services, and was disappointed in not getting to Pastor David's meetings during the week. All of our pulpits were supplied, and congregations were quite good. It was Dr. Stone's day at the Highlands.

There was a general failure of fifth Sunday meetings last month; it appears. It is a good sign to see increased interest in these gatherings, for they are helpful, and bring out truths by fair discussion—free from everything like controversy and personal bitterness. The spirit of Dr. Gordon's book, "How Christ Came to Church," is a "more excellent way." What we need is the guidance of the Holy Spirit, that we may "speak the truth in love."

MORE GOOD WORDS.

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BRO. HACKETT:—Your reminder of 8th inst. is to hand. Please find enclosed a P. O. money order for \$2.35, as you requested. I congratulate you upon the improved appearance and intrinsic merit of our paper. Hoping for you a greater degree of prosperity for yourself and the paper, I am,

Yours Fraternally,
J. M. NICHOLSON.
Binnville, Kemper county, Miss., Dec. 12, 1896.

I am highly pleased with the change in your paper. You may consider me a life-time subscriber. Yours,
S. S. JACOB.
Fayette, Miss., Dec. 15, 1896.

DEAR BRO. HACKETT:—I notice you say you are sending out statements. This suggested to me to look and see how I stood. I enclosed for \$7.00—half for my credit, and half for my mother, Mrs. J. E. Buckley, Massena, Jasper county. If it be possible, hope I can enjoy the paper better after helping in time of need. Yours,
M. W. BUCKLEY.
Enterprise, Miss., Dec. 18,

MINISTERIAL EDUCATION.

Contributions From July to December, 1896.

Concord church.	\$ 1.25
T. J. Bailey, Treas.	4.51
J. S. Riser.	2.50
H. B. Hurt.	1.00
Strong River Asso.	30.00
McCool.	10.00
A friend.	1.00
Springfield Asso.	4.00
Mrs. Mamie Heason.	5.00
Rodney Y. P. M. S.	1.00
Good Hope.	5.00
Copian Asso.	12.80
Enterprise.	7.00
Shuqualak.	5.00
Central Asso.	10.05
L. H. Anding.	5.00
Mrs. M. E. Borders.	5.00
Yazoo Asso.	13.70
Union Asso.	4.25
D. D. McLehane.	1.00
Yokanookany.	6.00
Crystal Springs W. M. S.	5.75
Central Asso.	8.05
Brownsville.	20.00
T. J. Bailey, Treas.	36.23
Meridian, Highland ch.	4.35
Kosciusko.	17.90
B. B. Crompton.	5.00
Hazlehurst.	79.50
Mrs. A. J. Aven.	14.00
Coldwater Asso.	21.80
Arkabutla B. M. S.	2.50
Hepsiab.	1.60
Oak Grove.	1.71
A. V. Rowe, Sec.	100.00
Palestine.	10.25
Palestine S. S.	2.25
St. Giles.	3.95
Pachuta.	2.60
Sardis.	5.00
Clear Creek.	1.85
Forest.	90
Bear Creek.	5.00
Ebenezer.	6.00
Mrs. M. E. Borders.	20.00
Palestine W. M. S.	1.80
Laurel.	12.40
Mrs. J. S. Brown.	1.00

BOX RECEIPTS.	
Crystal Springs.	\$12.50
Goodman W. M. S.	11.85
Fannin W. M. S.	10.00
Kosciusko W. M. S. and Yokanookany church.	9.00
Forest.	9.00
Shelby L. M. S. one gift.	
Jackson W. M. S.	16.85
A friend, barrel four.	
Canton L. A. S.	15.25

OMITTED LAST SESSION.

Shiloh Landing, La. R. E.	
Foster, large box.	
mt. Pisgah, Wm. Bell.	2.00
N. B.—Sometimes boxes of provisions are sent direct to the ministerial students; and by this means, though the contents are used and enjoyed by the students, yet the secretary is sometimes unable to make a proper report of the same.	

And now, dear friends, in the Board's name, and for the ministerial students, I thank you for these helpful contributions. We trust and hope that your sympathies, your good wishes and your prayers have come with your gifts. And may the blessing of our God rest upon you every one, and abundantly reward you, is our prayer in Christ's name. GEO. WHITFIELD, Sec.

A Good Lecture.

The Rev. Geo. W. Riley stopped in our town a few hours last Wednesday evening, and delivered his excellent lecture on the advantages of the modern method of teaching. The audience was not large, but every one seemed to appreciate it, and we hope prompted from it. An effort will be made to induce him to come again. J. F. HOGUE, Jr.
Schooba, Miss., Dec. 18, '96.

Awarded Highest Honors—World's Fair.

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Cream of Tartar Powder. Free from Ammonia. Alkali, or any other adulterant.

40 Years the Standard.

A Newsy Letter.

DEAR RECORD:—It is seldom that we see anything in THE RECORD from these parts. I don't know why this is so, unless it is because of the modesty or laziness of those of us who might write you an occasional letter if we would. I guess it must be because of the former, for no one ever admits the latter to be true. One thing is certain and that is, it is not because we haven't much that ought to be known. Whether you are aware of it or not, this country is at present, the most important part of the *Universe*. Hattiesburg is in the center of this country and the Baptist church is in the center of Hattiesburg, and this is all just as it should be.

This whole country is being rapidly filled with people from every direction. Many of them coming from the North and West. Hattiesburg has more than doubled its population in two years, or at least such is the opinion of those who are best situated to know. Some of its most important industries have been greatly improved recently and others have been added, which give employment to a great many people and contribute largely toward the material prosperity of the community. Among those which have been recently improved, we mention the lumber plant owned by the J. J. Newman Lumber Co. The business done by this enterprising firm is immense. They are now making preparation to ship by way of the G. & S. I. R. R., direct to the Gulf, and will soon be shipping five or six car loads per day for export.

Among the new enterprises, we mention the Kindling Factory. This concern is utilizing thousands of dollars worth of lightwood, which has hitherto been useless. Their methods of business are exceedingly fair to those in their employment and very favorable to the business interests of the town.

The Gulf and Ship Island R. R., is now running both passenger and freight trains and bids fair to become a very important factor in the solution of the problem of Southeast Mississippi's future and perhaps the entire State, for it is very probable that it will soon be made a trunk line.

A letter recently received from Col. Frank B. Merrill, Mobile, Ala., informs me that a large force is now at work on the M. J. & K. C. Road and that it is his intention to reach the Pascagoula river by April or May. The road will be completed to Hattiesburg by late of next year.

Real estate is advancing throughout this entire section and especially in and around Hattiesburg. Our church is doing well.

We have had many valuable accessions during the present year. The Sabbath School ably superintended by our Bro. W. M. Conner, is one of the most interesting I have ever seen. It and the prayer meetings are well attended.

Our graded schools under the management of Prof. Phillips are in fine shape and moving upward all the time. The white school numbers about 400 names enrolled. The teachers are faithful and enthusiastic in the discharge of their duties and this school is already becoming the pride of our people. The school for colored people has about 140. It is said to be doing well.

Come and see us and we will tell you more than we can write.

Yours sincerely,
L. E. HALL.
Hattiesburg, Miss.

Church News.

DEAR BRO. HACKETT:—Last Sunday closed my work with Arbor Grove church; Chickasaw county. I served that church three years, during which time I had a very pleasant stay. I found those people to be a very generous-hearted people. They were very kind to me in many respects. They always paid all they promised and they prayed for the pastor and talked him up in place of down. They had called me for another year, but I thought best to take another place, so I resigned on the first Monday in November. I opened a high school at Mantee on the second Monday in October, and we are progressing well with it—have 89 enrolled and others coming in. Everything is on a boom—people buying lots and building houses. Some new stores going up. Pray for us, that we may do our whole duty.

J. F. MITCHELL.

Notice.

Fifth Sunday meeting of Yalobusha Association, will meet Friday before fifth Sunday in January, 1897, at Scooby, Miss. On account of unfavorable weather there was no meeting in November. Hence the same program will be retained for this meeting. Let every one whose name appears on the program come to the meeting.

W. I. HARGIS, Pastor.
For the committee on program and place.

Pastorless Churches.

DEAR RECORD:—There are four churches in the vicinity of Macon that are without pastors. The membership of these churches would like to unite and employ a good man to serve them as pastor; giving to each one Sunday in the month. Would like to correspond with some brother wanting such work.

Fraternally,
E. F. ELKIN.
Macon, Miss., Dec. 14, '96.

Again.

Possibly the dear brethren who promised help on the Bay St. Louis church have forgotten that our last payment is due Dec. 31, and so I write to say, dear brethren, we shall need every dollar on that day.

J. J. W. MATTHEWS.
Hattiesburg, Miss., Dec. 17, '96.

P. S.—Bro. A. V. Rowe is here at the Bay—helping in a meeting and doing first-class.

W. M. U. Department.

MISS MARY P. HACKETT, EDITOR

December.

MISSIONS IN SOUTHERN STATES STATE MISSIONS.—"They helped every one his neighbor; and every one said to his brother, Be of good cheer." Missionaries, 304; churches and stations, 1,300; baptisms, 4,432; Sunday schools organized, 255; teachers and pupils, 8,450; tracts distributed, 746,196.

STUDY TOPICS.—Names, location officers of Home Board; of your own State Board. Income of each compared with need to be supplied. Cost of collection decreased by enlarged contributions. The strong churches of to-day once aided by the Board. Towns of over 1,000 inhabitants without a Baptist church. (Note Write your State Secretary for information.)

Home department of Sunday school.

Christmas Bells.

I heard the bells on Christmas Day:
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!
And thought how, as the day had come,
The bellmenger of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!
Still ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of peace on earth, good will to men!
Of peace on earth, good will to men!
But in despair I bowed my head:
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good will to men!"
Then peal the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"
HENRY W. LONGFELLOW.

THE CHRISTMAS OFFERING.

Dear Sisters—
In the issue of Dec. 3rd. was an interesting article from our President, Mrs. Pace, in which she urged upon the Societies the expediency of holding a week of prayer during December, at the close of which would be made the Christmas offering. Of course all the sisters read this, and we are constrained to believe that many have acted upon the suggestion.

How many will remember the beauteous heathen on the day upon which God sent the "Light of the World," to chase away all darkness of sin and death? When this reaches you, dear sisters, you will be making merry on Christmas Day, perhaps, with friends and loved ones around; and is it asking too much to beg of you to remember, by thought and gift, the One who has made all of this blessedness possible, and who asks, in return, that you tell the story of his love to his other creatures—in foreign lands and in waste places of our own fair country—that they, too, may be made to rejoice and sing praises?

Cannot the children be interested in this noble thought, and be induced to give freely of their pennies to help swell the Christmas offering? Let us see what a grand offering we can make all other years, and bring gladness to many hearts.

Will not every Society that holds a week of prayer, and makes a Christmas offering, just write an account of it to the pastor that we may all know, and what has been in the hearts of

the sisters, and what has been accomplished? Let us hear from you.

Very truly,

Bro. Cova's Letter.

Miss Anne W. Armstrong, Baltimore, Md.
MY DEAR SISTER:—I am in receipt of the box of clothes sent to us by the Raleigh, N. C., Woman's Missionary Society. It has surpassed our expectations as the supply is so vast and good that it will serve my family and myself for a year or more. As I know we owe it to your interferences and recommendations, we pray you to accept our united and fervent thanks. In the time of severe trials for the Cubans, it is a heavenly comfort to think that in this land of refuge and peace, our noble Baptist people are doing their best to sweeten the trials of persecution of banishment.

I thank you most heartily, my dear sister, for your ever faithful and unwearied interest for me and my work.

Your brother in the labor,
J. V. COVA.

Mother's, the Supreme Work.

Great men are often the sons of little fathers, but rarely the sons of little mothers. The mother's work is rightly esteemed the supreme work, because all other work is but instrumental—hers is the final end. As all the government of the bee-hive is to protect the queen-mother, so all government among men is to protect the homes, that child-training may go on therein in safety. As the seeming lawless flights of the birds are in food-gathering for the fledglings of the nest, and their song is to cheer the mother with love in her patient brooding, so all the industries of life are that our homes may be supplied and nurtured, and all our joys that we may be stronger, cheerier, healthier, to impart to our children the exuberant life the All-Father has imparted to us. The babe is indeed king; for farm and factory, President and Congress, college and cathedral, all exist for home and mother, and home and mother exist for the child.—The Outlook.

"If I Were a Girl Again."

When Margaret went up to bed, she stood for a moment self-absorbed in the middle of the room, then she exclaimed aloud, "Oh, I wish all the girls could have heard it." Then, as the suggestion flashed over her, she cried joyfully, "I'll write it down just as they said it."

The next moment, with her head in her lap, she was sitting under the gas, and with her sharp pencil began to scribble: "This afternoon the sewing circle met here, and when I came in after school I peeped in the front parlor door and the ladies were such a busy, pretty sight that I stood to look; and then one of them, a dear, beautiful old lady, said something I liked, and I stopped to listen. She said, 'If I were a girl again, I would be more thoughtful of my mother. Not until I had girls of my own to love and work for did I begin to realize what my mother had done for me.'"

Another lady, middle-aged, with a merchant's daughter, said quickly, "If I were a girl again I would learn to do something to support myself. By shilly-shally work you don't know what the value of a diamond is, and I will not condescend to tricks to catch

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came from somebody, 'I would make myself write letters. To-day when I write one of my awkward letters, and I never do write a letter if any one else will do it for me—I regret that I hated to write letters, and would never learn to make it easy. I always feel that I have lost something when I hear of people who have letter friends. My sister writes the happiest letters to twenty invalids; she is doing a 'cup-of-cold-water-trouble' work in a way that I never can."

"And I," said a little woman, "would learn to sew. I am as awkward with my needle as though it were a hoe. And my needle makes as good work as a hoe would."

"Everybody laughed, and then such a pretty woman said: 'If I could be a girl again, I think I would rather be a homely girl. I was pretty, and people told me so, and I was spoiled. I loved admiration better than bread and butter, and twice I lost promotion in school for having beaux and going to parties. Not but that a pretty girl can have good sense.'"

"If I were a girl again," said an intellectual looking lady, "I would not give up everything for study; I would be a womanly and housewifely girl, as well as a student. And if I had one taste which dominated all the others, I wouldn't let all the others run to waste. I was deep in mathematics when I couldn't spell my own language as correctly as a girl of twelve. And my penmanship was disgraceful."

"I have given up geometry because I hate it, but I will begin again."

"And I would try to make friends," remarked a silent looking lady. "I forgot, when I was a girl, that I would need friends when I was older, and when I see women with their school friendships keeping them young, it makes my lonely heart ache."

"If I could be a girl again," said somebody whose face I couldn't see, "I would read only the best books."

"I could study and read the Bible more," said somebody in reply. "I would take it as real and alive, and meant for me, and grow up on it."

"I wish I could. I will ask somebody how to do it." "Then quite a young lady said the sweetest thing: 'If I could be a girl again, I wouldn't grow old so fast. I would stay as fresh and young as I could, not live ahead of my age, but just be a girl-flower, and bloom as God gave sunshine and rain.'"

And finally and best of all, a busy, cheerful little woman said, if I could be a girl again, I would try to be as good and useful as possible, and then I would be happy and make others happy.—Forward.

The Things That Are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others, and give them the vantage ground of personal influence. If a merchant has diamonds on his finger, he will display them in a show box. He does not say, "Nothing can add to the value of a diamond, and I will not condescend to tricks to catch

men." "I would learn to do something to support myself. By shilly-shally work you don't know what the value of a diamond is, and I will not condescend to tricks to catch

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If a man really wishes to buy he will come to me." What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very well that people who have never thought seriously of buying, may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness. Emily Huntington Miller.

A Woman's Hour.

"Please state to the court exactly what you did between 8 and 9 o'clock on Wednesday morning," said a lawyer to a delicate looking little woman on the witness stand, according to the Detroit Free Press.

"Well," she said, after a moment's reflection, "I washed my face, and then I got ready for school, and sewed a button on Johnny's coat and mended a rent in Nellie's dress. Then I tidied up my sitting room and my baby's hair, and sewed a button on one of her little shoes, and then I swept out my front entry, and brushed, and put away the children's Sunday clothes, and wrote a note to Johnny's teacher, asking her to excuse him for not being at school on Friday. Then I fed my canary bird and gave the groceryman an order, and swept off the back porch, and then I sat down and rested for a few minutes before the clock struck 9. That's all."

"All!" said the dazed lawyer. "Excuse me, Judge; I must get my breath before I call the next witness."

For a Rainy Sunday.

When tempted to remain at home on Sunday because of rain, read and digest the following nine reasons for attending public worship in spite of weeping skies:

God has blessed the Lord's Day and hallowed it, making no exceptions of hot, or cold, or stormy days.

You expect your pastor to be there, and would be surprised if he were to stay at home for the weather.

Your presence is more needful on Sundays when there are few than on those days when the church is crowded.

Whatever station you hold in the church, your example must influence others. If you stay away, why may not they?

On any important business, rainy weather does not keep you at home, and church attendance is, in God's sight, very important.

Among crowds of pleasure seekers, no weather keeps people from the ball, the concert or the theatre.

Such weather will show you on what foundation your faith is built; it will prove how much you love Christ. True love rarely fails to meet an appointment.

Your faith is to be shown by a self-denying Christian life, and not by the rise or fall of the barometer.

Though your excuses satisfy

God's scrutiny, and they must be well grounded to do that.

An Incident.

An exchange relates this touching incident: "A boy lay down under a tree to rest. His feet were bruised and sore, his clothes were in rags, his face was pinched with hunger and old-looking. He fell asleep with his bare feet upon the curbstone while his old hat fell from his head and rolled to the sidewalk. An old man with a saw on his arm crossed the street to rest beneath the same tree. He glanced at the boy, and read the story of his life. He too, knew what it was to shiver and be hungry."

He took from his pocket a piece of bread and meat, the dinner he had meant to eat if he had found work, and laid it beside the lad. Then he walked quietly away. Some persons had seen him do this, and their hearts were touched by it. A man walked across the street and left a half-dollar beside the poor man's bread. A woman came and brought a hat in the place of the old one. A child came with a pair of shoes, and a boy brought a coat and vest. Others stopped and dropped dimes and quarters beside the first silver piece. Something curious had happened. The kindness of the poor old man had unlocked the hearts of a score of people. The boy awoke. He saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and sobbed like a grieving child, for he had just found out that some one loved him. What can you do to show some poor and suffering one that you love him?"

A Wife's Power.

A good wife is to a man wisdom, strength and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy. There is no outward propriety which can counteract indolence, extravagance and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man, with a whole head, he needs its moral force in the conflict of life. To recover his composure, home must be a place of peace and comfort; there his soul renews its strength and goes forth with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and there is met with bad temper, jealousy and gloom, or assailed with complaints and censure, hope vanishes and he sinks into despair.—X.

A Holy Life.

A holy life is made up of a number of good things; little words, not eloquent speeches or sermons; little deeds, not miracles of battles, nor one great heroic act of might martyrdom, make up the true Christian life. The little constant unobtrusive, not the lightning, the waters of Siloam that "so softly" move in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The

little inconsistencies, little weaknesses, little impurities, little follies, little indulgences of the flesh; the avoidances of such little things as these go far to make up at least the negative

side of a holy life.

WANTED—Several faithful men or women to travel for responsible establishment in Mississippi. Salary free and expenses. Position permanent. References. Enclose self-addressed stamped envelope.

CONTINUED FROM THIRD PAGE.

Gray's Port church, 1.00
T W Humphreys, 1.00
A B Hicks, 1.00
Miss Pearl Hailey, 1.00
Jno T Buck, 1.00
W E Berry, 1.00
Mrs R C Jeffries, 1.00
Mrs L H Clark, 1.00
J E Lard, 1.00
Mrs N A Boddie, 1.00
W H Atkinson, 1.00
Mrs M A Davis, 1.00
Yazoo City S S, 2.00
Mrs J W Story, 1.00
Mt Moriah, 1.00
Mrs W A Martin, 1.00
Dr E A Rowan, 1.00
M A Biggers, 1.00
Miss M Cannon, 1.00
Mrs A E Heaton, 1.00
Jas Hamilton, 1.00
M T Martin, 1.00
Mrs M T Martin, 1.00
Mrs Lessie Turner, 1.00
J D Granberry, 1.00
Mrs H W Granberry, 1.00
Mrs Phoebe Dennis, 1.00
E C Lum, 1.00
Marion Stokes, 1.00
Lucy Stokes, 1.00
E A Stokes, 1.00

Others have helped. Can't report all now. Send help to me quickly, soon and immediately.

CHAS. L. LEWIS,
Agent Miss. College, Raymond, Miss.

SOUTHERN EDUCATIONAL ASSOCIATION CONVENTION.

MOBILE, ALA., DECEMBER 29-31, 1896.

For the above occasion, agents of the Mobile & Ohio R. R., at ticket stations, St. Louis, Mo., to Citronelle, Ala., inclusive, will sell tickets to Mobile, Ala., and return at rate of one fare plus \$2.00 membership fee, as follows:

Agents St. Louis to Cairo inclusive, will sell on December 27 and 28, and agents Wichita to Citronelle inclusive will sell on December 28 and 29. All tickets will be limited to continuous passage in each direction, final limit January 10, 1897.

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy for Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postmaster.

We are shipping to all parts of the country, and have nothing but good reports.

HOW TO GET GOOD TEACHERS.

School Boards, Colleges, or Families can obtain the names of efficient teachers free of charge by writing Prof. J. M. Dewberry, manager of the School Agency, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

First grade successful teachers desiring enrollment should write for circulars.

WYATT-HARRIS BUSINESS COLLEGE.

JACKSON AND MERIDIAN.

No better schools can be found for either Book-keeping or Short-hand. Tuition \$30. Board from \$10 to \$12. Average time to complete either course.

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G. W. MEYER



HAS THE FINEST LIBBY CUT GLASS IN THE STATE.

Also Lamp, Table, Solid Silver, Plate, and other articles.

G. W. MEYER, "THE OLD RELIABLE."

Is your skin oily? Should not be—and will not be if you use HEISKELL'S Medical Soap. Makes the skin soft, white and healthy.

JOHNSTON, HOLLOMAN & CO., 141 Commerce St., Philadelphia.

SOUTHERN RAILWAY CONDENSED SCHEDULE.

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Cotton.

With careful rotation of crops and liberal fertilization, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than 3 to 4%.

Actual Potash.

Kainit is a complete specific against "Rust."

All about Potash—the results of its use by actual experiment on the best cotton lands in the South—told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS, 93 Nassau St., New York.

NO HAIR NO PAY

MOHN'S

Indux: Hair: Grower

WILL

Grow Hair on Bald Heads! Stop Hair from Falling Out! Cure Dandruff! Cure any Disease of the Scalp! Produce Beard or Mustache! Address,

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Scholastic year begins Sep. 1, 1896-10 months. Money high. Everything else is low. The Normal has reduced prices to suit, and the faculty has been strengthened to keep pace with the splendid reputation of the school. Write H. A. Dean for handsome catalogue.

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Sunday School Board

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10-29-1

American Baptist Publication Society

Sweeping Reduction in Prices

HERE ARE THE PRICES FOR 1897

From Brookhaven.

DEAR RECORD: I feel impressed to write a line or two to your valuable paper. I wanted to tell you and your readers that we had a soul-stirring sermon from our dear Bro. Riley yesterday, on foreign missions. The people seemed to be wonderfully encouraged and raised quite a good sum for foreign missions. It was our conference day. It seems the Lord had so wonderfully blessed us in the giving, that the matter of a new church was brought up (which we need very badly), and a committee appointed to start a subscription at once. I feel sure that the brethren up your way that know how badly we need a better house, will pray for our success.

God bless Brother Ginsburg, who says he is going to stand by the work in Brazil, board or no board.

N. V.

LITERARY NOTES.

MRS. RORER STOPS HER MAGAZINE.

Mrs. Rorer's magazine, *Household News*, has been absorbed by the *Ladies' Home Journal* in order to make it possible for Mrs. Rorer to form an exclusive editorial connection with the latter magazine. All of Mrs. Rorer's literary work will hereafter appear exclusively in the *Journal*, of whose domestic department she will have entire charge. Several pages of the magazine will be given her each month, and in these she will begin by giving a new series of simple cooking lessons to be followed by domestic lessons treating separately the care and arrangement of each room in a house.

Margaret E. Sangster, whose recent book, "Among My Neighbors," received such a warm welcome from the public, has written what is said to be her best short story for the Christmas number of *Frank Leslie's Popular Monthly*. The recent addition of a young folks' department to it makes that periodical more than ever the great family magazine. New features are being continually added to the magazine, and the publishers say that the coming year will show an even more marked improvement in its character than was shown during the past year. Young men and women who wish a college education will be interested in the series of illustrated articles on "American Universities and Colleges," now running. A paper on Yale was given in the November number, and one on Cornell appears in that for December.

SCRIBNER'S MAGAZINE—A RED LETTER YEAR FOR 1897.

The entire novelty of many of the plans for 1897 is noticeable. For instance, the series devoted to "London as seen by Charles Dana Gibson." Novel by Richard Harding Davis, "Soldiers of Fortune." "The Conduct of Great Businesses." "Undergraduate Life in American Colleges." "Japan and China Since the War." "The Unquiet Sex." W. D. Howells' "Story of a Play." "How to Travel Wisely" with a minimum of wear and tear must be regarded as an art little, understood. Mr. Lewis Morris Iddings.

Shuqualak College will resume its exercises on the 4th day of January. This old institution is in successful operation,

accommodating both young ladies and boys at a very reasonable charge. The faculty is composed of able professors. No better school in the State. The girls all board in the college with the principal and lady teachers; the boys board with nice families in the town, at from seven to eight dollars per month. We hope to have a large addition of new students at the re-opening after the holidays.

L. M. STONE, Prop.,
H. L. McCLESKY, Pri

MARRIED.

At Dr. Kellis', Kemper county, Dec. 9, by Rev. L. M. Stone, Mr. R. L. Anderson and Miss Bessie Vandover. Miss Bessie is the daughter of the prettiest and most popular young ladies, a former student of Shuqualak College. Mr. Anderson is the manager of Mrs. E. F. Nunn's large mercantile business in Shuqualak—a graduate of the A. & M. College. Two excellent lives blended into one as God has ordained for the world's happiness. After the marriage at 3 p. m., they and a few young friends repaired to the magnificent residence of Mrs. Nunn, at Shuqualak, where the evening was delightfully spent, and a rich feast of good things was enjoyed, all under the direction of Miss Lillie, the cultured, generous and lovely daughter of Mrs. Nunn.

Stone College.

The second term of this institution will begin on Monday, January 4, after the holidays. The college is in splendid working order, thoroughly equipped in every department with the highest-grade of professional teachers. The course of instruction in the literary department is equal to every demand. The advantages in music are unequalled in the State; the director of this department being a graduate of the "Leipsic Conservatory" in Germany. The Art, Elocution and Stenography classes are taught by the ablest instructors. Boarding accommodation first-class; everything guaranteed. The electric cars are running regularly from the city to the college, affording everything desirable in the way of transportation. Charges reasonable. A large number of new pupils expected.

L. M. STONE, President.

A New Shrub that Cures Kidney and Rheumatic Diseases—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by uric acid in the system. Since its general introduction, Alkavis, (the Kava-Kava Compound), has wrought many remarkable cures of kidney and rheumatic diseases.

Mr. C. R. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of rheumatism, kidney and bladder trouble of ten years' standing. He writes: "I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate."

In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney diseases and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney diseases, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones over two weeks' use of this great remedy Alkavis.

So far, the Church Kidney Cure Company, of No. 430 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis, prepaid by mail, to every reader of this paper who will send a stamped envelope and return of name and address to the

company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

HOLIDAY EXCURSION RATE.

On account of the Christmas and New Year Holidays, 1896-97, Agents of the Mobile & Ohio R. R., at ticket stations, will sell tickets at rate of ONE AND ONE THIRD FARE for the round trip, as follows:

Agents in Illinois and St. Louis, Mo., will sell between such points on December 24, 25 and 31, 1896, and January 1, '97. But to points south of Cairo, such agents will sell on December 22, 23, 24, 25, 30 and 31, 1896 and January 1, '97.

Agents south of Cairo, Ill., will sell to all points on this line on December 22, 23, 24, 25, 30 and 31, '96 and January 1, '97. All tickets sold as above to be limited for return passage January 1, '97.

However, this reduced rate will not apply between stations where the one-way rate is less than 25 cents. Neither will these rates apply between Mobile, Ala., Whistler, Ala., and intermediate stations.



Iuka Normal Institute, Iuka, Miss. "They" say it requires from four to six years in the college, after one has a pretty good education and \$100.00 to \$150.00 to get an education. Iuka Normal Institute will give a better education to the same student in two to three years for \$37.50 to \$50.00.

The president of Iuka Normal Institute says, write to him for his handsomely illustrated catalogue of the latest institution of learning on this continent.

H. A. DEAN, Pres., Iuka, Miss.

SOUTHERN RAILWAY

CONDENSED SCHEDULE.

In effect November 15, 1896.

No. 28	STATIONS.	No. 29	No. 30
3:00pm	St. Louis, Mo.	11:20am	
3:10pm	Montevideo	9:00am	
3:20pm	Brownsville	6:40am	
No. 28	STATIONS.	No. 29	No. 30
4:00am	St. Louis, Mo.	6:30pm	6:30pm
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6:50pm	St. Louis, Mo.	6:10pm	6:10pm
7:00pm	St. Louis, Mo.	6:20pm	6:20pm
7:10pm	St. Louis, Mo.	6:30pm	6:30pm
7:20pm	St. Louis, Mo.	6:40pm	6:40pm
7:30pm	St. Louis, Mo.	6:50pm	6:50pm
7:40pm	St. Louis, Mo.	7:00pm	7:00pm
7:50pm	St. Louis, Mo.	7:10pm	7:10pm
8:00pm	St. Louis, Mo.	7:20pm	7:20pm
8:10pm	St. Louis, Mo.	7:30pm	7:30pm
8:20pm	St. Louis, Mo.	7:40pm	7:40pm
8:30pm	St. Louis, Mo.	7:50pm	7:50pm
8:40pm	St. Louis, Mo.	8:00pm	8:00pm
8:50pm	St. Louis, Mo.	8:10pm	8:10pm
9:00pm	St. Louis, Mo.	8:20pm	8:20pm
9:10pm	St. Louis, Mo.	8:30pm	8:30pm
9:20pm	St. Louis, Mo.	8:40pm	8:40pm
9:30pm	St. Louis, Mo.	8:50pm	8:50pm
9:40pm	St. Louis, Mo.	9:00pm	9:00pm
9:50pm	St. Louis, Mo.	9:10pm	9:10pm
10:00pm	St. Louis, Mo.	9:20pm	9:20pm
10:10pm	St. Louis, Mo.	9:30pm	9:30pm
10:20pm	St. Louis, Mo.	9:40pm	9:40pm
10:30pm	St. Louis, Mo.	9:50pm	9:50pm
10:40pm	St. Louis, Mo.	10:00pm	10:00pm
10:50pm	St. Louis, Mo.	10:10pm	10:10pm
11:00pm	St. Louis, Mo.	10:20pm	10:20pm
11:10pm	St. Louis, Mo.	10:30pm	10:30pm
11:20pm	St. Louis, Mo.	10:40pm	10:40pm
11:30pm	St. Louis, Mo.	10:50pm	10:50pm
11:40pm	St. Louis, Mo.	11:00pm	11:00pm
11:50pm	St. Louis, Mo.	11:10pm	11:10pm
12:00pm	St. Louis, Mo.	11:20pm	11:20pm
12:10pm	St. Louis, Mo.	11:30pm	11:30pm
12:20pm	St. Louis, Mo.	11:40pm	11:40pm
12:30pm	St. Louis, Mo.	11:50pm	11:50pm
12:40pm	St. Louis, Mo.	12:00pm	12:00pm
12:50pm	St. Louis, Mo.	12:10pm	12:10pm
1:00pm	St. Louis, Mo.	12:20pm	12:20pm
1:10pm	St. Louis, Mo.	12:30pm	12:30pm
1:20pm	St.		